THE ROYAL CONFERENCE OR A DIALOGUE

BETWEEN THEIR

MAJESTIES.

G***E THE IId OF E***D.

AND

L**S THE XV. OF F****E.

With ſome Notes

Critical and *Explanatory.*

Miſcentur ſeria ludo.

Vetus Auctor.

In the Year MDCCLVI.

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THE EDITOR TO THE READER, GREETING.

GENTLE READER.

THE Nature of this Dialogue, and the Characters that here appear upon the ſcene, render it impoſſible to alledge that the Following Piece has been tranſlated from the Manuſcript of an INDIAN BRAMIN *or a* PERSIAN MAGE, *ſo that it has not the advantage of appearing to the world under this venerable Recommendation. How far it is founded upon truth will be eaſily perceived by the* Matter *it contains, and you will ſoon be convinced that there is no*

fiction but in its form. *Whether, indeed, ſo much Ridicule ſhould have been intermingled with ſuch a ſerious ſubject, is another queſtion. All that can be ſaid for this, is, that laughter is an inſtrument that may be uſefully employed to* expoſe, *what grave remonſtrances are ineffectual to* correct, *and never can be pernicious, but when it is proſtituted to unworthy and vicious purpoſes, to the diſcredit of Religion, or to the detriment of virtue. If then you laugh in this manner, you may be* Merry *without ceaſing to be* Wiſe. *This is all at preſent from.*

Your Humble Servant.

The

EDITOR.

THE

THE ROYAL CONFERENCE OR A DIALOGUE &c.

KING OF E——D.

IT is rare thing, Brother L——s, to ſee two Crown'd Heads meet in a private conference; and ſince an event ſo unuſual (and that we may render alſo ſo important) has now happened, it would be criminal not to improve it to the beſt purpoſe, for our own *true* honour and the good of our ſubjects. Our Fleets cover the Ocean; our Armies ſtrike terror even thro thoſe Nations that are not intereſted immediately in our Quarrel, and a horrible ſcene of blood, wantonly shed, is going to shew to the world, that either in YOU, or in ME, the Sentiments of *Humanity* and *Juſtice* Yield to the dictates of *lawleſs Ambition.* Would it not then be wiſe, before we ſtrike the fatal Blow, to reflect, for a moment, upon the *Principles* that direct the meaſures we are taking, and upon the *Conſequences* that muſt naturally ariſe from them? Would it

not be wiſe to examine, the Juſtice of our Claims, and how far their Juſtice will authoriſe the Violence, with which we are about to defend them? In a word; Would it not be wiſe to ask ourſelves calmly, whether ſucceſs, which each of us expects, will cover the Victorious with any thing more than a *falſe* Glory, & whether the means, by which it ſhall be obtained, will not deprive him of the *true* Luſtre that Crowns the Prince, who is the FATHER OF HIS COUNTRY and the, FRIEND OF MANKIND?

KING OF F——E.

I perceive, Brother, by this moral introduction, that You have been lately reading the *Adventures of Telemachus*. Why — the Book is pleaſant enough, and the Biſhop, that wrote it, was really a good ſort of Man. But you don't conſider, that the Maxims of that Book were deſigned to direct the Prince, My Father, during his minority, which is always the ſeaſon of fine ſpeculations, and theſe Maxims, indeed, are very amuſing for the Heir of a Crown, but are not at all convenient for the Poſſeſſor. Be that as it will, I am not much inclined to Reaſon at preſent, and, in truth, I never was extremely fond of Logick. Beſides, I have declared to you my ſentiments, my rights, and my reſolutions by the mouth of my Miniſters. As it is manifeſtly beneath the dignity of a Prince to analyſe the Principles of Morality, or to deſcend to the ſubtleties of Logick, I make uſe of my Miniſters to *think*, *ſpeak*, and *write* for me; and while 300,000 Men are ready to form their arguments into a com-

compleat demonſtration, I repoſe with a ſoft tranquillity upon my Downy Throne, and enjoy the Sweets of Royal Grandeur, *otium cum dignitate* (a).

KING OF E——D.

The intervention of Miniſters is uſefull, and indeed neceſſary, in the ſituation in which Princes are placed. But as, in Private affairs, Meſſages have occaſioned many miſunderſtandings, which a Conference, between the Parties themſelves, would have eaſily cleared up; the ſame may be expected, with much more reaſon, in ſuch tranſactions as ours. You, and I ſhould have no rules of conduct, but the dictates of humanity and Juſtice, and no views, but the good of our People. Our Fortune is made: we are Kings: we can aſpire no higher; and if ſelf-love can ever be ſatisfied and ſilenced, it ſhould be ſo in ſuch an elevated ſituation as we poſſeſs. Therefore, it ſhould be more eaſy for us to compoſe our differences, than it can be for thoſe, whoſe views are, neceſſarily, leſs diſintereſted and ſublime. Miniſters, whatever may be their integrity, have, ſometimes, private intereſts and particular views, that influence, not a little, their management of Publick affairs, and, perhaps, widen the Breach, which a friendly conference between us would either have entirely prevented, or, at leaſt, would ſpeedily Heal.

(a) This Latin Phraſe is ſuſceptible of two different tranſlations. it may either ſignify *Leiſure with dignity*, or *Indolence with Pomp*.

KING of F——E.

What, then, would you have me to do?

KING of E——D.

Only to diſcuſs the ſubject of our differences, in order to reconcile them in a friendly manner; ſo that we may neither *exhauſt our treaſures*, *impoverish our ſubjects*, nor *excite the cries of widows and Orphans to deplore our ambition.*

KING of F——E.

Well Moraliz'd again! But, whatever weight theſe conſiderations may have with you, I ſhall give you ſubſtantial reaſons, why they cannot have any with me. It is true, Brother, I pretend to be your equal in point of humanity and juſtice; but you muſt conſider, at the ſame time, that our circumſtances are entirely different. You talk of *exhauſting our treaſures;* Why, do you not know that *mine* are inexhauſtible, and that my reſources are infinite? You have little Cash but what your People are *Willing* to give you; But I can command all, that my ſubjects are *Able* to give, and even *more*, when that becomes neceſſary. —— You talk alſo of *impoverishing our ſubjects;* Why, Sir, *Mine* are accuſtomed to be fleeced; it is the Mode in France to be impoveriſh'd, when the Glory of the Monarch demands it; and does not the Mode render the greateſt ſeeming-hardships ſupportable, and eaſy, if not rejoycing? Beſides, my Miniſters aſſure me, that the *Poorer* my People are, they muſt ſtill become

Better

Better ſubjects, as Poverty renders men yielding, ſubmiſſive, and abject. Riches pamper a Nation, and render it Inſolent; they make the Populace daring and preſumptuous, in defending, what they impertinently call, their *Rights* and *Priviledges*; and I am perfectly convinced, that it is to ſome remains of Opulence in my Kingdom, that I muſt attribute all the ſawcy Remonſtrances of my Prating Parliaments. I hope, however, that the approaching war will allay the fever of *Publick Spirit*, and take the fire out of that ſeditious Eloquence, that aſſails my ears on all ſides.— It is indeed your *misfortune*, rather than your *crime*, that you cannot *impoverish* your People without danger to your ſelf. They have been long accuſtomed to High-feeding, and, from time immemorial, they look upon it, as one of their fundamental Priviledges, to be *Fat* and *Jolly*. You ſee the conſequence of this every day: for as ſoon as any one becomes Hungry, He bawls in Parliament againſt your wiſeſt Proceedings, or writes, in a Garret, againſt the Meaſures of your Miniſtry. I have often heard my Preceptors ſay, that, Opulence and High-feeding nourish the Paſſions (*b*), and that the Paſſions of a People are ſtorms that may ſhake the throne of a Prince, who aims at the Grandeur of Unlimited Majeſty. As, therefore, my People are naturally warm and volatile, I have

(*b*) The word *Paſſions* ſignifies, in this place, a juſt *ſenſe* of the *Natural Equality of Men* — a lively *impreſſion* of the Excellence of *Liberty* ſecured by a *well-ballanced Conſtitution*. in ſhort, a *zeal* for maintaining the *Unalienable Rights and Priviledges* of Reaſonable and Moral Beings.

have followed the Cuſtom of my wiſe Predeceſſors in eſtablishing Political and Military Phyſicians, who know how to Bleed, purge, and vomit, and who, by the ſage preſcription of a low and ſalutary diet, preſerve effectually this grea Body from the fevers and frenzies that agitate your *Beaſt with many Heads.* (*c*)—— As to the *cries of Widows and Orphans*, that is mere cant. A Great Monarch ſhould bear with dignity this diſagreeable concert, and I can do this with the more eaſe, as I am, a little *hard of Hearing.* Beſides, the Muſick of my Martial Trumpets, the thunder of my Cannon, and the ſonnets of my Gallick Muſes, occupy entirely my ears, and would effectually prevent my hearing any other ſounds, had not my Noiſy Parliament Throats of Iron, and Lungs of Braſs. I muſt alſo obſerve to you, that the Widows & Orphans, in France, have unſpeakable conſolation from reflecting that their Husbands and Fathers expired upon the Bed of Honour, to advance the Glory of their Monarch. You forget, moreover, that a *Title*, a *Croſs of St. Louis*, and many ſuch little circumſtances which the ſorcereſs HONOUR (the Idol of my People) magnifies in their eyes to an infinite value, will ſuppreſs many cries and drie many tears. Theſe, theſe are the Engines of Government, and they are worth a thouſand Leſſons of Morality.

(*c*) *Bellua multorum Capitum*, Horace called ſo, the Roman People. Every one will ſee that the application, here made, cannot be retorted.

KING of E——D.

I perceive by all this, that you are little concerned about the ruinous conſequences of war to your People, to whom you can ingeniouſly preſent miſery in the form of Happineſs, and dreſs up an airy Phantom, HONOUR, (*e*) which they embrace in the place of Meat, drink, Cloathing, and even life. But will you not ſo far conſult your own inward ſatisfaction, as to examine the foundations, upon which you pretend to juſtify thoſe meaſures that force me into a war, which I have been always earneſtly deſirous to avoid?

KING of F——E.

You deſirous to avoid War! how came you then to begin Hoſtilities? were you not manifeſtly the firſt Aggreſſor?

KING of E——D.

By no means.—— who is the firſt Aggreſſor, he who commits an injury, or he who repells it, and by a juſt ſelf-defenſe prevents its being carried farther, when he perceives that every meaſure of his Adverſary is directed to confirm and extend his uſurpations?

(*e*) The famous Author of the *Eſprit des Loix* has obſerved that Monarchies are governed by *Honour*, while Deſpotick Governments are ſupported by *ſtar*.

KING

KING OF F—— E.

He who Commits the Injury is certainly the Aggreſſor. But, which of us is in that caſe?

KING OF E——D.

He, who, contrary to the ſolemn *faith* of Treaties, ordered Forts to be erected on a *diſputed Territory*, at the very time that it was acknowledged as *ſuch* on both ſides, and when our Commiſſaries were employed in fixing its limits, and diſcuſſing our reſpective pretenſions. (*f*) He, who leaving the Repreſentation of my Right without a Reply, (*g*) had recourſe to fleets and

(*f*) The Miniſters of Great-Brittain and France at *Aix la Chapelle* in 1748, having concluded a Treaty of Peace, without taking into particular conſideration the affairs relating to America, referred, by mutual agreement, that point to be diſcuſſed by Commiſſaries, and reſolved upon a ceſſation of Hoſtilities in thoſe Parts, between the two Nations, in order to the deciding their differences in an amicable manner. Nothwithſtanding this, The French immediately after the Peace of *Aix-la Chapelle* built forts upon this diſputed Territory at *Beau baſſin*, *Baye Verte*, at the Entrance of the *River of St. John.* (Beſide ſeveral others in the King of Great-Britains undiſputed Poſſeſſions, viz *New-England* & *New-York*) they Spirited up the Indians to make war againſt us, and ſet a large Bounty upon every Engliſh ſcalp that was brought them. They ſeized ſeveral Britiſh Traders in the Country of the *Five Nations*, confiſcated their effects and made them pay the price of ſlaves for their Redemption. They continued in the Commiſſion of the moſt perfidious Hoſtilities, while with *unexampled Patience*, we ſuffered them to go on, untill the *Strickeſt neceſſity* called forth the the Reſentment of an Injured Nation.

(*g*) The Commiſſaries appointed by Great-Britain and France for diſcuſſing their reſpective pretenſions and fixing

and armies inſtead of Reaſon and Argument, to Strengthen his pretenſions.

KING OF F——E.

Ah! I know what you would be at—— Acadia is in your head. But I hope you don't mean that I ſhould at, preſent, enter into a diſcuſſion with you upon that Subject. I acknowledge, that my Miniſters remonſtrated to me in private, that the Language of the Ancient Hiſtorians, the Deſcriptions of the Ancient Maps, the Tenor of the Ancient Treaties, and the Nature of the Ancient Commiſſions, iſſued from the Crown to the Governors in America, all ſeemed to prove, that the true Limits of Acadia are ſuch as you pretend. I own alſo, that my two Scribes S—— l h—— e and G——l——n——re have not been ſubtle enough to anſwer a long and tedious Juſtification of your Claims that was Preſented to my Court

fixing the limits of Acadia, exchanged ſeveral Memorials upon this Subject. The Laſt Memorial of the British Commiſſaries in which the Juſtice of their Sovereign's Pretenſions was diſplayed with the fulleſt evidence, was preſented to the French Court in January 1753, and there never was even an attempt made to anſwer it—This is ſomewhat remarkable, after the pains they had taken to anſwer the preceding Memorials. But the following fact is ſurprizing, to ſay no worſe. Two years after this, an Edition of the Memorials of the Reſpective Commiſſaries was Publiſh'd from the ROYAL PRINTING-Houſe at Paris, to ſhew to Europe the Juſtice of his Moſt Chriſtian Majeſty's Pretenſions. And what happens? Why, this laſt Memorial of the English Commiſſaries is *dexterouſly* left out of the Collection. We need not uſe any ſtrong terms to ſet off this fact. Let the world judge.

Court about three years ago, and which was ſo larded with Syllogiſms, that it puzzled the Beſt Heads of the *Soliſtian* (*b*) School. But notwithſtanding all this, I muſt tell you that I remain unmoved. Theſe objections may be ſolid to you, but to me they are nothing, becauſe they oppoſe my SYSTEM; and a ſyſtem in Politicks is a thing ſo ſacred and unchangeable, that no particular conſiderations, be they what they will, ſhould engage a wiſe Prince to deviate from the ſteddy purſuit of it.

KING OF E——D.

A SYSTEM is indeed a fine word to cover the enormity of unjuſtifiable meaſures. But ſince my pretenſions appear unanswerable, ſince the ſilence of your Commiſſaries declares this to the World, how can you maintain with ſuch obſtinacy a cauſe, which reaſon and juſtice have abandoned ſo manifeſtly?

KING OF F——E.

Since you inſiſt ſo eagerly upon this point, I will tell you frankly the truth of the matter. *Acadia*, or rather *the River of St. John* is an acquiſition extremely *convenient* for me. And my Miniſters maintain

(*b*) See *Melchior Inchoffers Monarchie de* SOLIPSES. The Soliſtian ſchool was founded by *Ignatius Loyola* of Egregious Memory. At its commencement it ſeemd to be a religious Eſtabliſhment and it carries ſtill the ſame external aſpect. But in its progreſs it acquired new views; and its preſent *ſpirit* is to Govern the Kingdoms, where its influence extends, by Deputies, called, PRINCES.

maintain that this *conveniency* forms a right according to the *Law of Nature*, ſince it is *Natural* to purſue what is conducive to our intereſts & proper to ſatisfy our deſires. Now as you, and I are in a State of Nature, having no ſuperiour to bind us; and as a State of Nature (according to your own Philoſopher *Hobbes*) is a ſtate of war, in which *Right* follows power, and *Power* is ſubſervient to *Intereſt*; the conſequence is, that being our own Legiſlators, we muſt be fools if we don't make the beſt laws, we can, for our ſelves. Don't you remember that ſaying of an ancient Philoſopher, that *Utility is the mother of laws and the ſource of Equity and Juſtice?* (*i*) therefore the River of St. John being highly *uſefull* to me, it is highly *juſt* that I ſhould have it.

KING OF E——D.

The ſame Argument is equally good in my favour.

KING OF F——E.

So it is, if you have *force* ſufficient to maintain it; otherwiſe your right ceaſes, and your argument proves nothing.

KING OF E——D.

Your arguments then are Powder and Ball?

(*i*) *Utilitas juſti prope mater & æqui.* Horat.

KING

KING OF F——E.

Why-yes: and therefore theſe forcible proofs are called the *Laſt Reaſon of Kings*, or the Royal Syllogiſm.

KING OF E——D.

Without doubt, they ſhould be the *laſt*. But does not their being ſo entitled, ſuppoſe that they are preceded by arguments of another Nature?

KING OF F——E.

It does, I own, and ſo they generally are by certain Moral and Political expoſtulations, which the politeneſs of the preſent age has rendered a neceſſary Form, a civil ſort of Introduction to the *Plain dealing* that follows. But the Right lies intirely in the laſt proof; Remember the maxim I mentioned but a moment ago, & be convinced that *Utility is the Mother of Law.*

KING OF E——D.

Of *Club-law* you mean, no Doubt;— But do you ſeriouſly think that Nature has no other Laws, than our unbounded deſires, and that a ſuperior force is the deciſive Standard of Right and Wrong?

KING OF F——E.

Upon moſt occaſions, I am inform'd that the caſe is ſo, eſpecially in the Quarrels of Kings,

and

and on ſuch occaſions therefore, I will act in in conformity with this principle. I am reſolved not to have the title of *moſt Chriſtian Majeſty* for nothing. I may indeed change my definition of the Law of Nature should I find my ſelf in circumſtances that will admit of Reaſoning, and in which, arguments of a more forcible kind may not be ſo ready at hand.

KING OF E——D.

Why really, Brother *L——s*, this is a ſtrange doctrine, and it looks, indeed, as if it were drawn from the *Goſpel according to Hobbes.*

KING OF F——E.

Not ſo ſtrange, as you may imagine; for it is maintained by the venerable Company of Eccleſiaſticks, that I have already mention'd, and whoſe Authority none, but Hereticks, have ever offered to diſpute.

KING OF E——D.

I acknowledge my ſelf a moſt grievous Heretick in this point. However, let me ask you, whether you can imagine, that the *River of St. John's* being to you a matter of convenience, will juſtify your demand of it, in the Judgment of our wiſe and equitable Neighbours? They are not under like temptations with you; will they not therefore ſee more clearly, and decide this matter with more impartiality?

KING OF F——E.

I have already taken ſufficient precautions with reſpect to this point. Do you think that our Neighbours, who have their own buſineſs to mind, will ſpend whole nights and days in reading over the voluminous Memorials of your Miniſters and Mine? No ſuch thing!— Your Memorials are long, becauſe your Commiſſaries imagined they had ſomething to alledge in favour of your pretenſions; I ordered mine to be drawn out to the ſame length, that no body might read them, but that from the quantity of Pages, a favourable judgement might be formed of the Juſtice of my cauſe. Theſe Memorials were only deſigned to amuſe you, while I ſent my Fleets into *America*, loaded with arguments that will convince you, ſooner or later, if you are not deſperately obſtinate.

At the ſame time, I ſet my Pamphleteers (*k*) in motion to inform my Neighbours of your Hoſtilities, of the Capture of my Ships, while, by a refined piece of Policy, I ſuffered yours to paſs untouch'd. I have abuſed you like a Dog, and made you appear to all Europe as a Captain of Bandits, a Royal Pirate, and your Naval Chiefs as ſo many Corſairs, worſe than the Algerines. My Enterprizes, which you alledge as the foundation of your Hoſtilities, are but little known, becauſe they were tranſacted with little noiſe, and

(*k*) See, the *Diſcuſſions Sommaires ſur les limites d'Acadie — L'obſervateur Hollandois. — Lettres d'un François à un Hollandois* — in all which, particularly in the Two Latter, there is ſcarcely any thing but a ſcurrilous abuſe of the Britiſh Nation and its Monarch.

and that in a remote part of the World. Hence, you pass for the first Aggressor, even in the opinion of several Burgomasters in the United Provinces; and hence the long deliberations about granting you the 6000 Men you have demanded from the Republick, and which will end, no doubt, in a wise refusal of their Troops.

KING OF E——D.

Why, really, all this shews no small degree of Cunning in your most Christian Majesty. But the wise Governors of the United Provinces will not, certainly, be long the Dupes of such Artificial Proceedings. Besides, However their present situation may induce them to observe certain measures with such a Powerfull Neighbour as you are, and with one whose *Notions* of the *Law of Nature* are so singularly unfavourable to those who are your Inferiours in force; yet they will easily perceive that neither the sage maxims of *their* Government, nor the ambitious views of *yours* will permit them to throw themselves into your arms, nor to violate that Union with my Kingdoms which is mutually the Bulwark of our Religion and Liberties. The solemn importance of this Union will make every difficulty vanish that can arise from other interests of a lesser kind, and which, surely, must appear inconsiderable, when ballanc'd with its precious and inestimable advantages.

KING OF F——E.

As for the Republick of the United Provinces, I think, I have it well ſecured. I have menac'd them already, and I am able to make my menaces good. Woe to them if they Budge, I ſhall ſay no more.

KING OF E——D.

Nay, this indeed is ſaying enough; and methinks this language is ſcarcely conſiſtent with your profeſſions of friendſhip to that Republick; profeſſions, that have always been ſo tender, or at leaſt ſo polite, for as to their ſincerity, I ſhall not enter into that matter at preſent. And prithee is it honeſt to bully your Good Neighbours into a violation of their ſolemn engagements to me? what will become of the faith of treaties if they can thus eaſily be broken? Be that as it will, all Intereſts Sacred and Civil combine to convince them, that if they muſt break with one of us, it ſhould not be with me. And indeed were your conduct either *juſt* with reſpect to Them, or *wiſe* with reſpect to your own intereſts, they would not be obliged to Break with either of us.

KING OF F——E.

This wants explanation.— What! would not the ſending you 6000 Men be a manifeſt Breach of Friendſhip with me?

KING

(Not at all: if, indeed, they gave me thoſe troops in conſequence of a preceding miſunderſtanding with you, or on account of any meaſures relative immediately to you and them, you might then explain ſuch a ſtep in the manner you do. But as theſe ſuccours reſpect only their Guaranty of my Dominions, and are the conſequence of a Treaty that has not you in view, more than any other Prince, Pretender, or Uſurper, your interpretation is falſe, and your complaint without foundation. Theſe ſuccours are a *Debt of Juſtice* to me, and not an *Act of Enmity* to you. Can they be called your Enemies who neither meddle with your quarrels in *America*, nor take part in any of the *offenſive* meaſures that are preparing to humble you? Beſides, did the Republick grant me theſe 6000 Men, it would not, even then, ſuccour me according to the full extent of the treaties that ſubſiſt between us. By theſe treaties (the full execution of which I do not demand) I might inſiſt upon its declaring itſelf your Enemy, becauſe you are the Enemy of Juſtice. And, indeed, in a State of Nature, ſuch as Kingdoms are in with reſpect to each other, every Spectator, independently of Special Treaties, ſhould become the enemy of an unjuſt Uſurper, until *Satisfaction* be made for paſt injuries and *Security* obtained againſt future. Your conduct then towards the Republick is not Juſt; I add, that, with reſpect to your own intereſts, it is not wiſe; for by oppoſing the march of theſe auxilary troops you expoſe to ſeiſure the Dutch Veſſels that carry you Naval ſtores, & in many reſpects muſt pre-

judice both the commerce of your Neighbours, and your own.

KING OF F——E.

That may be! But you do not know the Bottom of the matter, nor gueſs at the true reaſon of my violent threatnings againſt the ſending you theſe Troops. — In the Beginning, my Miniſters at the Hague had often declared, that the ſending the 6000 Men would, alone, never be conſidered as a Breach of that Friendſhip that ſubſiſts between me and the Republick, and you can ſcarcely imagine that they would have aſſerted this ſo poſitively without my orders. But it ſo happened that the views of ſome —— excuſe me — for this is a ſecret, that I cannot prudently let you into. All I can ſay is, that certain conſiderations obliged me to change my Language to the Republick. I gave orders to D'A--y to contradict himſelf: the task indeed was ſhamefull for him, and even delicate for me, as it might diminish the opinion the ſtates entertain of my veracity, and the truſt they are diſpoſed to place in my Declarations, and in thoſe of my Miniſters. But this ſtep was neceſſary: accordingly, D'A---y threatned, bluſtered, & thundered againſt the ſending of the Troops, and I am perſuaded that this conduct was highly agreeable to ſome of my Worthy Friends in the Republick, who care not if your Kingdoms were in the Moon, provided they could ſee their Country in Peace adopting my Politicks.

KING

KING OF E——D.

But what could your Worthy Friends gain by this? could they have here in view the real good of their nation?

KING OF F——E.

That is their Buſinefs. — I ſuppoſe the love of Peace, and the fear of my armies may have prompted them, in a good meaſure, to take this ſtep. All I know is, that their conduct in this matter is advantageous to my *Syſtem*. For in proportion as It provokes you, the Republick will ſtill have farther inducements to ſeek its Refuge in me, and nothing would give me higher ſatisfaction than to ſee the Belgick Lion opening his mouth that I might ſpit in it, and holding his back for me to ſtroke — and indeed I think it would be highly for the Intereſt of the United Provinces to be thus devoted to me. Notwithſtanding the trivial Reaſons they may have to doubt of the Reality of my Friendſhip, if they knew my Heart, they would ſoon perceive, that I am ſincerely diſpoſed to treat them with the ſame tenderneſs & affection that I ſhew to my own People. Yes, I would cover them with my wings, and deliver them, in time, from many inconveniencies that they at preſent labour under. I would deliver their Gouvernors from a certain YOKE which a ſeditious People re-impoſed upon them, ſome years ago, under the pretext of my encroachments upon their Liberties. I would free them, by little and little, from the troubleſome neceſſity of wrangling for

the Liberties of Europe, and the Maintenance of that HERESY, which you call the REFORMATION, and I would make Them and their Posterity repose in a blest insensibility under the shade of that Universal Monarchy which ------ you know -------- But a word to the Wise is sufficient. — Do you understand me?

KING OF E——D.

I understand you very well, and I hope my Good Neighbours will understand you also, before it be too late.— But I am persuaded they will understand you, and perceive the danger that lies under these pretended advantages that you enumerate with such pomp, danger from your ambitious views & from your growing Power.

KING OF F——E.

And, Pray, have not our Good Neighbours as much to apprehend from your extensive power, as from mine?

KING OF E——D.

They would perhaps have reason to fear my power, if the Essential Principles of my Government (Principles that are every way conformable to my own dispositions) did not prevent my making a pernicious use of it. The situation of my Island, the nature of My Limited Monarchy, the Maxims of my People who are Lovers of liberty themselves, and Protectors of it among others, all

all theſe are conſiderations ſufficient to perſuade the World that BRITAIN will never aſpire to Univerſal Dominion. Particularly, the intimate and tender bonds of Amity that unite my Kingdoms with the Republick, Bonds cimented by a long intercourſe of mutual good offices, and alſo by ſingular Revolutions and Events, are every way proper to ſuppreſs all apprehenſion of danger to them from the extent of my power. I call Europe to bear witneſs to the truth of what I affirm with reſpect to the equity of my views, and the maxims of my Government. Whoſe Dominions have I ever uſurped? Whoſe Territories have I ever demanded? Whoſe Liberties have I ever deſtroyed?—— But let us leave this Point, and return to the main ſubject of this Conference, our own differences. Let us endeavour to prevent war, which is a reproach to Humanity, and a ſource of ſuch various and complicated woes.

KING OF F——E.

This, indeed, is the beſt end we can propoſe to ourſelves by this Meeting. Content yourſelf then with the Southern Coaſt of *Acadia*, or at leaſt, give up to me the *River of St. John.*

KING OF E——D.

That is to ſay, that I ſhould confirm your Uſurpations? I love *Peace*, 'tis true, but I alſo owe *Juſtice* to my People.

KING OF F——E.

Since you pretend to ſo much Humanity; will not that dipoſe you to give up this trivial Right, rather than involve your Kingdoms, and perhaps many others, in the deſolations of war?

KING OF E——D.

I think you ſaid, a little while ago that you were my Equal in point of Humanity. Be it ſo: But then is it not ſtill more incumbent upon you to abandon what does not belong to you for the ſake of Peace, than it is on me to give up my undoubted Right? I muſt alſo obſerve to you, that giving up of Rights, tho' it may promote a preſent and tranſitory peace, is yet, in effect, a ſource of new and endleſs troubles. It encourages injuſtice, uſurpation, and ambition, and from whence, but from theſe, do wars proceed?

KING OF F——E.

There is indeed ſome truth in this obſervation, and I really begin to find in myſelf a ſtrong inclination to Peace. But the Point of Honour——ay — there's the Rub——— that Wicked Point of of Honour renders a Peace almoſt impoſſible, after I have thus fitted out my fleets, compleated my Armies, and made ſuch a noiſe in Europe. Conſider alſo, that I have had my Ships taken, and my Forts ſtormed. Muſt I then pocket theſe affronts, give you ancient Acadia, ſhake hands and have done, without ſinging one *Te Deum*? Would not this dishonour me?

KING

KING OF E——D.

It is hard to conceive how an act of Juſtice can diſhonour a Prince. But even were this poſſible – yet in the preſent caſe the dishonour would be ſtill leſs to you, becauſe with ſuch Fleets and Armies as you have, it cannot be ſaid that you were forced to ſubmiſſion. I really believe, on the contrary, that you might gain ſome Reputation by yielding at this time.

KING OF F——E.

Frankly then, if I can find ſome method of ſubmitting with decency, I perhaps may again give Peace to Europe. I ſhall get ſome of my Neighbours to make propoſals of accommodation, and to perſuade me into them.—— But I am ſadly afraid, after all, that you and I will never be *Faſt Friends*.

KING OF E——D.

Such faſt Friendſhip, Brother, is not neceſſary to ſalvation. It is enough that we be not enemies, and that we live decently and civilly one with another, as becomes Neighbours.

KING OF F——E.

I ſhall ſee what can be done; and in the mean time I wish you good night. This is the Hour that I ordered my Miniſters to attend in my Cabinet to deliberate upon Re-inforcements for *America*. If theſe Re-inforcements ſhould eſcape the vigi-

vigilance of your Fleets, you will not be surprized that I change, a little, my Pacifick inclination, or at leaſt that I meaſure *Acadia* according to my fancy. You know, in all promiſes there are tacit conditions, or mental reſervations, as they are, otherwiſe, called, which may render a breach of Promiſe, or a change of Reſolution juſtifiable, becauſe neceſſary.

KING OF E——D.

I ſhall endeavour to be prepared for all events; for this, it ſeems, is neceſſary in order to negociate ſucceſsfully with you.

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